तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Krishna Consciousness, The Sankirtana Movement

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

The International Society for Krishna Consciousness is a bona fide religious society strictly following the principles described in the Vedic scriptures and practiced in India for thousands of years. Our basic beliefs are as follows:

1) The absolute truth is contained in all the great scriptures of the world; the Bible, Koran, Torah, etc. However, the oldest known revealed scriptures in existence are the Vedic literatures, most notably the *Bhagavad-gītā*, which is the literal record of God's actual words.

2) God, Krishna, is eternal, all knowing, omnipresent, all-powerful, all attractive, and is the seed-giving father of all living entities. He is the sustaining energy of all life, nature, and the cosmic situation.

3) Man is actually not his body but is spirit soul, part and parcel of God, and therefore eternal.

4) Brotherhood among all men can be practiced only when we realize God as our common ultimate father.

5) All our actions should be performed as a sacrifice to the Supreme Lord: "All that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." (*Bhagavad-gītā*, 9.27)

6) The food that sustains us should always be offered to the Lord before eating. In this way He becomes the offering, and such eating purifies us.

7) We can, by sincere cultivation of bona fide spiritual science, attain to the state of pure, unending, blissful consciousness, free from anxiety in this very lifetime.

8) The recommended means of attaining the mature stage of love of God in the present age of "Kali," quarrel, is to chant the holy name of the Lord. The easiest method for most people is to chant the Hare Krishna *mantra*:

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

Our basic mission is to propagate the *saṅkīrtana* movement (chanting of the holy names of God) all around the world, as was recommended by the incarnation of the Lord, Sri Chaitanya Mahaprabhu. People in this age are very reluctant to understand about God consciousness on account of their unfortunate condition of life. They are working hard day and night simply for sense gratification. But this transcendental vibration of *saṅkīrtana* will knock at the door of their hearts for spiritual

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awakening. Therefore, they should be given this opportunity.

It is not recommended that a Krishna Conscious devotee go into seclusion for chanting by himself and thereby gaining salvation for himself alone. Our duty and religious obligation is to go out into the streets where the people in general can hear the chanting and see the dancing. We have already seen practically how by this process many, many boys and girls of America and Europe have been saved from the immoral practices of this age and have now dedicated their lives to the service of Krishna.

The state laws are specifically meant for making citizens into men of good character, and good character means avoiding the following sinful activities: intoxication, illicit sex life, gambling and meat-eating. We are checking people from practicing these sinful activities. All of our students are applying these principles practically in their lives, and they are teaching others to follow the same principles. Therefore it is the duty of the government to help us in our missionary work rather than to hinder us.

It is hoped that the government authorities will cooperate with our *saṅkīrtana* parties in enabling us to perform *saṅkīrtana* on the streets. To do this it is necessary that we be able to chant the names of Krishna, dance, play the *mṛdaṅga* drum, request donations, sell our society's journal, and, on occasion, sit down with the *mṛdaṅga* drum. As devotees of Lord Krishna it is our duty to teach the people how to love God and worship Him in their daily life. This is the aim and destination of human life.

A. C. Bhaktivedanta Swami ❀

— Letter to: Unknown, Tittenhurst, 1 October 1969.

"Yes", "No", "Very Good"

Srila Bhaktisiddhanta Saraswati Prabhupada

Upākhyāne Upadeśa *is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.*

A simple villager once picked up some English through listening. He memorized only three English phrases, "Yes!" and "No!" and "Very good!" However, he never seriously attempted to understand the application of these words in the proper context. He only knew that by using the words in front of people one could obtain some respect.

Once a few dacoits murdered someone and then escaped making it look like that villager had committed the crime. When the villager was brought to the court of law, the judge asked him in Bengali, "Did you commit the murder?"

The foolish villager thought that if he could speak some English in front of the judge, then the judge might have great respect for him, considering him to be a follower of Western culture, and thus he might be relieved from the allegation of murder.

Contemplating thus, the villager replied to the judge, "Yes!"

The judge then asked, "Was there anyone else with you?"

The villager replied promptly, "No!"

Then the judge said, "Do you realize that you will have to go to jail?"

Hearing this, the villager thought that he should put forth his protest against such an injustice by applying his last resort. In order to confirm that he was a perfect gentleman, that he did not commit the murder, and that he should never be thrown in prison, he replied to the judge's question saying, "Very good!"

PURPORT

Even in the field of devotional service, there are many persons who cite many scriptural quotes in a parrot-like fashion, without proper understanding of the instructions, religious terminology, and injunctions of the pure devotees. They are simply hankering to receive respect from people for their show of "knowledge". But eventually their position becomes similar to that of this villager. If scriptural quotes and authoritative injunctions are not properly assimilated and digested, the righteous community never appreciates them. It is also not possible to be released from the

clutches of *māyā,* illusion, through such a parrot-like verbiage.

It is often observed in public meetings, assemblies, and popular mundane literature that many so-called "men of letters" of modern civilization deliver such ludicrous verbosity on the subjects of devotion, devotees, and the Supreme Godhead. Pure devotees simply consider those deliberations similar to those of the villager mentioned above, who did not realize anything beyond "Yes", "No", "Very good". Those persons are ultimately destined to suffer imprisonment under the merciless clutches of *māyā*.

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Everything is in Srila Prabhupada's Books

Sri Srimad Gour Govinda Swami Maharaja

Caitanya-caritāmṛta (*madhya* 24.318) states that *Śrīmad Bhāgavatam* is unlimited:

> *kṛṣṇa-tulya bhāgavata — vibhu, sarvāśraya*
> *prati-śloke prati-akṣare nānā artha kaya*

> *Śrīmad Bhāgavatam* is as great as Krishna, the Supreme Lord and shelter of everything. In each and every verse of *Śrīmad Bhāgavatam* and in each and every syllable, there are various meanings.

Śrīmad Bhāgavatam is as good as Krishna. It is not different from Krishna. This is described by Thakur Vrindavan Das in *Caitanya-bhāgavata* (*antya* 3.516):

> *premamaya bhāgavata śrī-kṛṣṇera aṅga*
> *tahate kahena yata gopya kṛṣṇa-raṅga*

> *Śrīmad Bhāgavatam* is full of *kṛṣṇa-prema*. It is a part of Krishna Himself, for it describes Krishna's confidential pastimes.

Bhāgavata śrī-kṛṣṇera aṇga — *Śrīmad Bhāgavatam* is the body of Krishna. *tahate kahena yata gopya kṛṣṇa-raṅga* — all confidential, sweet pastimes are described here. Krishna is *vibhu*, the Supreme Lord, and He is *ananta*, unlimited. Similarly, *Śrīmad Bhāgavatam* is also *vibhu* and *ananta,* the unlimited Supreme Lord.

Invaluable Gems

Anantadev, who stays in *Pātāla*, carries the material universe on one of His hoods like a mustard seed. With His unlimited mouths, Anantadev has been continuously speaking *Bhāgavatam,* and has not yet finished. The four Kumaras are there, hearing *Śrīmad Bhāgavatam* from Anantadev. Therefore *Śrīmad Bhāgavatam* is *ananta,* unlimited, like an unlimited ocean. If you dive deep, deeper, to the deepest region of the ocean, you can collect invaluable gems. One of the synonyms for ocean is *ratnākara,* or *ratna-garbhā*. *Ratna* means invaluable gems, and these are found in the *garbha*, belly, of the ocean. But who can collect them? Only one who dives very deep, to the deepest region, can collect these gems. If you float on the surface, you will collect only fish. Similarly, *Bhāgavatam* is an unlimited ocean, and you have to dive deep into it. Srila A.C. Bhaktivedanta Swami Prabhupada said, "Everything is in my books." He has given everything, but it is in seed form. He has only given a hint. Now you have to dive deeper and deeper, to the deepest region, then you will collect the invaluable gems that are there.

Prabhupada's purports need explanation. The Bhaktivedanta purports are unique. *Vaiṣṇava* philosophy is not easy to describe. It is a very subtle and most sublime philosophy. It is a very difficult philosophy. Prabhupada explained it in a very nice easy language. Srila Prabhupada is especially empowered, a *śaktyāveśa-avatāra* sent by Sri Chaitanya Mahaprabhu. Otherwise no one can give such a thing as he has done.

Srimad Bhaktisiddhanta Saraswati Goswami Prabhupada Maharaja has explained *vaiṣṇava* philosophy, but you cannot understand his words. His language is so difficult you cannot enter into it. This *vaiṣṇava* philosophy is very difficult because it has it's own specific language. But Srila Prabhupada, our revered spiritual master, was an especially empowered person, and he explained it in the English language. It is very difficult to explain in English language. Many times the English language has no words to properly convey the meanings. In this purport Prabhupada tried his best to translate the ideas into English, but sometimes he just used the original

Sanskrit words because you cannot find the English equivalent.

This purport speaks of so many things. Yesterday I read only the first page of the purport. I have not gone through to the next page. Today I will read the next page and try my best to express it clearly, but I don't know how far I will succeed. I don't know, because I have no power, no qualification. I am not a worthy person. Only by Prabhupada's mercy, the mercy of guru and Gauranga — if they speak through me can I try to explain. Otherwise it is not possible. ❀

— Preface to *Mathura Meets Vrindavan*. Gopal Jiu Publications. Bhubaneswar 2003.

Sweetest of the Sweet

By Ray Sekhar

Ray Sekhar, or Kavi Sekhar as he sometimes called himself, lived in the late seventeenth century. He was born in the village of Paran in the Burdwan district of West Bengal and was a disciple of Raghunandana Goswami in the line of Lord Nityananda. He was an accomplished poet and wrote many songs in both Brajbuli and Bengali.

(*Karuṇā-rāga* or *Kāmoda-rāga*)

madhura madhura gaura-kiśora
madhura madhura nāṭa
madhura madhura saba sahacara
madhura madhura hāṭa

Sweet, sweet is Lord Gaura Kishore, youthful Sri Caitanya Mahaprabhu. Sweet, sweet is His dancing. Sweet, sweet are all His companions. Sweet, sweet is His marketplace.

madhura madhura mṛdaṅga bājata
madhura madhura tāna
madhura rasate mātala bhakata
gāota madhura gāna

Sweet, sweet are the sounds of the *mṛdaṅgas*. Sweet, sweet are the rhythms. His devotees are wild with the sweet nectar of ecstatic spiritual love. Sweet, sweet is their singing.

madhura helana madhura dolana
madhura madhura gati
madhura madhura vacana sundara
madhura madhura bhāti

Sweet is His leaning on a companion and sweet is His swaying to and fro. Sweet, sweet are His motions. Sweet, sweet are His beautiful words. Sweet, sweet is His effulgent glory.

madhura adhara jini śaśadhara
madhura madhura hāsa
ārati pirīti cariti madhura
madhura madhura bhāṣa

Sweet are His lips that defeat the moon. Sweet, sweet is His laughter. Sweet is His *ārati*, His ecstatic spiritual love, and his character. Sweet, sweet is His talking.

madhura yugala nayana rātula
madhura iṅgite cāya
madhura premera madhura bādara
vañcita śekhara-rāya

Sweet are his reddish eyes. Sweet are His sidelong glances. But Sekhar Ray has not attained His sweet loving service. ❀

— Unknown translator. Taken from page 1707 of the Bengali songbook, *Śrī Pada-kalpa-taru*, compiled by Sri Gokulananda Sen in 1915.

Indifferent

Bhagavad-gītā 2.52

yadā te moha-kalilaṁ buddhir vyatitariṣyati
tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca

When your intelligence has passed out of the dense forest of delusion, you shall become indifferent to all that has been heard and all that is to be heard. ❀

— Translation by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Bhaktivedanta Book Trust. 1995. Bombay.

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